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Editor.

VOL. XIV.—NO. 21.

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.

BOSTON, FRIDAY,

MAY 24, 1844.

THE LIBERATOR

Letters from Henry C. Wright, No. IV.

BRESLAU, Jan. 8, 1844.

We arrived here at break of day this morning, after a tedious journey of two nights and one day; but our carriage was as easy and warm and comfortable as it well could be made. No snow—ground frozen somewhat, and snow on distant hills. The ground began to swell into hills soon after we left Dresden, though no hills of any consequence. The same general appearance of soil and agriculture—the people gathered into villages, instead of being scattered in farm houses over the surface of the earth.

On our way from Dresden, we passed through, and stopped about an hour in several towns of some importance. The first after leaving Dresden was Bautzen, situated on the Spree, and having 12,000 inhabitants. There is a large church here, the parish church of St. Peter's, that is shared between Catholics and Protestants—both performing their devotions within its walls! I doubt whether another instance of the kind can be found on earth. Sectarianism, he it in the garb of Popery or Protestantism, is a scowling, implacable demon. It is a foul fiend, and should be driven back to perdition, whence it came, as the unchangeable foe of God and man. Near this town was fought the battle of Bautzen, between Napoleon and the Allies, when the former drove back the latter, with dreadful slaughter. Here, too, Napoleon met with a loss that cast a shade over his mind, signifying the fate that would overtake him in a few months. Duran, who had been his friend from the beginning of his career, the storming of Lyons, perhaps the only real friend he ever had or ever loved, was shot by his side, his head struck off by a cannon ball. Napoleon wept like a child, retired to his tent, and gave himself up to grief the rest of the day. Near Bautzen, too, in 1746, by night was fought one of the bloodiest battles in which Frederick the Great, that demon father of bloody battles, was ever engaged. We passed through Laibau, a little village of 2500 inhabitants. Near this place is Hirschau, the mother colony of the Moravians. You remember that this colony was planted originally by some fugitives that were driven by religious persecutions from Austria in 1721-3, as the Moravians were driven from Boston by the bloodiest and most remorseless persecutions of the Puritans. These fugitives from Austria were received by Count Zenzendorf, a Saxon nobleman who allowed them to settle on this spot, and ever after became their patron and protector. Hermannsleben, meaning Lord's watch, is taken from a passage in the 8th Psalm—“Der Herr hütet im meiste Gott's house,” [to watch the door in the house of my God]. Now there are 1400 people in this settlement, living in all the simplicity, neatness, quietness and order that distinguish that people. We called the Neisse and having about 16,000 inhabitants—a pretty town, a place where is considerable manufacturing of cloth and linen. The church of St. Paul and St. Peter here is one of the largest in Saxony, and is considered a masterpiece of Gothic architecture. It was a little after day-break when we stopped at Goritz. The church was open. Service was being performed. I went in; and here and there, seated all about the building, were some thirty people, hearing and seeing the priest perform his religious theatricals. It was a sorrowful sight. Then we came on through Leutzitz, town of about 12,000 inhabitants. Not far from this was fought the battle of Blücher, in 1813, by Blücher, against the French, for a most murderous contest. Near this is the little village of Wahlstadt, where once was built a convent to commemorate the triumph of the Christian chivalry of Europe over the barbaric hordes of Asia. The battle was fought in 1811, between the Duke of Silesia and the army of the Mogul Tartars. Thus, almost every spot all over this vast extended country, man has poured out his brother's blood like water.

I had finished, Garrison got up and addressed Mr. Denison with elegant epithets of “reputable,” “wolf in sheep's clothing,” “apostate to the cause,” &c. &c. C. C. Burleigh had a short speech, showing how utterly hopeless the cause was without political action. Slavery was a moral and a political evil; it must be removed and eradicated, and what God had joined together, let no man put asunder.” He ably vindicated the morality of their doctrines, and the rationality, and effectiveness of their measures!

Mr. Ballou, of Mass., made a long speech on the subject of moral over political influence. His memory seemed to be that slavery was to be abolished by poets, and painters, and sculptors, and the emission which they would employ. His speech made little impression and excited small interest.

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other of its features, or who professes to be abolitionists, are ready for their adoption? And because a majority is bound to enter them, is it for the minority to argue that such utterance is a trespass on their right of conscience? Have the majority on such ground—and when they are called upon to suppress the rights of duty, to gratify the minority, do they then interfere with the rights of conscience? Is the argument as broad as it is long? But, really, no proscription is implied or intended; nothing is meant. The majority may err, and the minority may be in the right, in regard to particular propositions, or modes of action; but this does not give the platform on which both parties stand; and where there is honesty of purpose, in due season all will prove whose views are most worthy unanimous approval. Besides, what is the creed of those objectors? It is all summed up in a single sentence—**NO UNION WITH SLAVEHOLDERS!**

How would it read—**Union with tyrants, and preservation and extension of liberty!** What unity has light with darkness? and how can love and belief belong to the same government, and act together for the promotion of righteousness?

To the severe charge, that the Society has ‘set a novel test, intolerance and presumption in its tendency,’ it may be replied, that this is only to beg the question, and, in our opinion, is not at all offended—that it should be alleged, as well and without qualification, against the overruling majority, who voted in favor of the address; and against the sober judgment and brotherly and esteemed conditors, Elias Gray Loring, and Levi Child, James S. Gibbons, Joseph Southwick, Amos Thompson, &c., &c., to say, whether they were not equally in error, in those who agreed with us in a spirit of intolerance or presumption, or to separate from their companionship. And did not, whether they have not been hasty in such an imputation on our integrity and character? For we conceive that no distinction is to be made between the ‘test,’ and those who voted for it. Would it not be magnanimous for us to retort, and also for those who voted against the ‘test’ were also by a time-serving and compromising spirit, and therefore unwilling to carry out their anti-slavery principles? Unless we have lost all confidence in our sister, these institutions ought not to be uttered, and let us put on record.

It is argued, that the Society ‘does not go far enough for consistency.’ What then? If, as far as it has gone forward, it has gone right, shall it be urged to go back in order to save its ‘consistency?’ Or shall it rather be stimulated to go on ‘unto perfection,’ cost what it may?

13. It is argued, that ‘if voting under the Constitution is a criminal participation in slavery, the paying of taxes under it is equally so.’ Without stopping to show that there is a fallacy in this argument, we reply, that, ‘in the common use and understanding of the terms, no seceder will ever again pay taxes to the government while it upholds slavery. He may consent peaceably to yield up what is demanded of him, but not without remonstrance, and only as he would give up his purse to a highwayman. He will not recognize it as a lawful tax—he will not pay it as a tax—but will denounce it as robbery and oppression.

14. It is pleaded, that the measure was carried ‘almost exclusively by the votes of non-resistant opponents of all human governments, of such a character as have never been instituted.’ Whether this be true or false, we do not know; for we have not thought of examining the names of those who voted in the affirmative. [Query—Why were not the years and days appended to the address, in the official proceedings, as published in the Standard?] We leave a task so tedious to be performed by those who feel that they are justified in their opposition to the prescribed course of action.

The minority ‘regard the prescribed course of action as not required by enlightened conscience.’ But this is an ‘enlightened conscience,’ at least in their opinion, which induces the majority to pursue such course. They believe that it is not less absurd than foolish for those who abhor slavery, to attempt to sustain a religious or political fellowship with a party of men-stealers, who glory in their shame, and rejoice in oppression. It has not been shown—certainly not to their satisfaction—that, in this particular, they are not sustained by reason and common sense. The voice of humanity cries out in clear and earnest ‘NO UNION WITH SLAVEHOLDERS!’

The minority ‘regard the proposition [of dis]union as impracticable.’ If the people of the United States are free agents, then what they have done, and are doing, they have ‘made a covenant with Satan’—that covenant they can abrogate. ‘With hell at your agreement’—from it they can withdraw at pleasure. They have ‘made a covenant with all manner of sinners, to the罔害 of their souls.’

15. It is said, ‘No government ever was, or ever can be devised, which will not, in some one or other of its features, be wrong, in the opinion of a large portion, if not a majority of the people.’ This does not prove that the new position of the American A. S. Society is untenable, or that the friends of liberty are not sustained by reason and common sense throughout the land. Our property is, that the non-resistance side, is succession from a merciless despotism ever to be justified? And, if so, what reward? That is the question—and we think it has been properly answered by the American Anti-Slavery Society.

16. It is said, ‘If all who disapprove of one feature of the government were to cease from voting, government itself must either cease, or fall into the hands of an oligarchy of the most unprincipled character ever witnessed.’ We answer—first, that, in spite of all the voting done in this politically idiotic country, we have just such an oligarchy over us at the present time—and it is for this reason that the ground has been assumed by the American A. S. Society, of secession from the Union: Secondly, that a free and equitable government long ago ceased to exist on our soil, and no other is to be tolerated by freemen—and for this cause, also, we cry—‘Down with tyranny! NO UNION WITH SLAVEHOLDERS!’ Thirdly, that the ‘one feature of the government’ is the requirement in fact, if not in this precise form, that ye be ready that at what time ye hear the sound of the trumpet of separation, what rage and consternation were excited in Congress, on the presentation of the famous Haverhill petition for a peaceful dissolution of 1776—against the overthrow of the most bloody despotism on earth—against separation from any combination of evil-doers. Hence, it proves too much. If it have any force, it shows the wickedness of so framing a government as to conflict with the conscientious scruples of a large portion of the people, who are required to obey its mandates on peril of their lives, on the despotic principle that the majority must govern, (i.e. not by moral power, but by military force,) and that ‘might makes right.’ It is a good argument for non-resistance, and for substituting the peaceful reign of Christ for the arbitrary sway of human rulers. But, non-resistance aside, is succession from a merciless despotism ever to be justified? And, if so, what reward? That is the question—and we think it has been properly answered by the American Anti-Slavery Society.

17. It is objected, that this is ‘precisely the course which all the crafty advocates of slavery would wish us to pursue.’ This is empty assertion—and the facts have already transpired prove it to be equally false. What rage and consternation were excited in Congress, on the presentation of the famous Haverhill petition for a peaceful dissolution of 1776—against the overthrow of the most bloody despotism on earth—against separation from any combination of evil-doers. Hence, it proves too much. If it have any force, it shows the wickedness of so framing a government as to conflict with the conscientious scruples of a large portion of the people, who are required to obey its mandates on peril of their lives, on the despotic principle that the majority must govern, (i.e. not by moral power, but by military force,) and that ‘might makes right.’ It is a good argument for non-resistance, and for substituting the peaceful reign of Christ for the arbitrary sway of human rulers. But, non-resistance aside, is succession from a merciless despotism ever to be justified? And, if so, what reward? That is the question—and we think it has been properly answered by the American Anti-Slavery Society.

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19. It is in opposition to the evident doctrine of the constitution of the Society. But that constitution provides for the use of all moral and legal means for the overthrow of slavery; and these are embodied in the doctrine of secession from the government.

20. Again, it is strongly objected, that the Society does not confine itself to deciding on the most effective means of emancipation. Now, the fact is, that the Society has decided on the most effective means of emancipation, and to have ‘NO UNION WITH SLAVEHOLDERS’

21. It is urged, that the ground of disunion ‘is an attack upon the conscientious convictions of the unity, of the same character as that which is said to have been formerly attempted by new organizations, but repudiated by this Society—they having proposed to decide, that it was the moral duty of every abolitionist in the country to go to the polls and vote for public officers, and the present measure being a decision that it is the duty of all abolitionists to abstain from such voting.’ Here we have a comparison of the two, but there is no analogy between them. The fact is, that, though James G. Birney and a few others advocated the moral duty of voting, the question was never presented to the American A. S. Society for its consideration. The division in 1840 took place, in consequence of Abby Kelley being placed on a business committee, and the refusal of the Society to put a padlock on the lips of any of its members, who might feel moved to speak in behalf of ‘the suffering and the dumb.’ Besides, the ground assumed by Birney and his shetters was, not simply that voting was an anti-slavery duty, but that it should be recognized as a religious obligation at all times, and this bloody and atheistic government as having a divine origin and approval! This creed they wanted abolitionists to swallow, before they should be allowed to occupy the anti-slavery platform those in ‘regular standing.’ It was justly regarded by the bone and muscle of our enterprise as a proscriptive and unjustifiable measure, ‘reserved to evidently for an evil purpose, and urged out of no regard for the onward march of emancipation,’ it may be replied, that this is only to beg the question, and, in our opinion, is not at all consistent with the ‘test’ we are using—offered—that it should be alleged, as well and without qualification, against the overruling majority, who voted in favor of the address; and by the sober judgment and brotherly and esteemed conditors, Elias Gray Loring, and Levi Child, James S. Gibbons, Joseph Southwick, Amos Thompson, &c., &c., to say, whether they were not equally in error, in those who agreed with us in a spirit of intolerance or presumption, or to separate from their companionship. And did not, whether they have not been hasty in such an imputation on our integrity and character? For we conceive that no distinction is to be made between the ‘test,’ and those who voted for it. Would it not be magnanimous for us to retort, and also for those who voted against the ‘test’ were also by a time-serving and compromising spirit, and therefore unwilling to carry out their anti-slavery principles? Unless we have lost all confidence in our sister, these institutions ought not to be uttered, and let us put on record.

22. It is alleged that the Society ‘does not go far enough for consistency.’ What then? If, as far as it has gone forward, it has gone right, shall it be urged to go back in order to save its ‘consistency?’ Or shall it rather be stimulated to go on ‘unto perfection,’ cost what it may?

23. It is in opposition to the evident doctrine of the constitution of the Society. But that constitution provides for the use of all moral and legal means for the overthrow of slavery; and these are embodied in the doctrine of secession from the government.

24. Again, it is strongly objected, that the Society does not confine itself to deciding on the most effective means of emancipation. Now, the fact is, that the Society has decided on the most effective means of emancipation, and to have ‘NO UNION WITH SLAVEHOLDERS’

## THE LIBERATOR.

11. It is urged, that the ground of disunion ‘is an attack upon the conscientious convictions of the unity, of the same character as that which is said to have been formerly attempted by new organizations, but repudiated by this Society—they having proposed to decide, that it was the moral duty of every abolitionist in the country to go to the polls and vote for public officers, and the present measure being a decision that it is the duty of all abolitionists to abstain from such voting.’ Here we have a comparison of the two, but there is no analogy between them. The fact is, that, though James G. Birney and a few others advocated the moral duty of voting, the question was never presented to the American A. S. Society for its consideration. The division in 1840 took place, in consequence of Abby Kelley being placed on a business committee, and the refusal of the Society to put a padlock on the lips of any of its members, who might feel moved to speak in behalf of ‘the suffering and the dumb.’ Besides, the ground assumed by Birney and his shetters was, not simply that voting was an anti-slavery duty, but that it should be recognized as a religious obligation at all times, and this bloody and atheistic government as having a divine origin and approval! This creed they wanted abolitionists to swallow, before they should be allowed to occupy the anti-slavery platform those in ‘regular standing.’ It was justly regarded by the bone and muscle of our enterprise as a proscriptive and unjustifiable measure, ‘reserved to evidently for an evil purpose, and urged out of no regard for the onward march of emancipation,’ it may be replied, that this is only to beg the question, and, in our opinion, is not at all consistent with the ‘test’ we are using—offered—that it should be alleged, as well and without qualification, against the overruling majority, who voted in favor of the address; and by the sober judgment and brotherly and esteemed conditors, Elias Gray Loring, and Levi Child, James S. Gibbons, Joseph Southwick, Amos Thompson, &c., &c., to say, whether they were not equally in error, in those who agreed with us in a spirit of intolerance or presumption, or to separate from their companionship. And did not, whether they have not been hasty in such an imputation on our integrity and character? For we conceive that no distinction is to be made between the ‘test,’ and those who voted for it. Would it not be magnanimous for us to retort, and also for those who voted against the ‘test’ were also by a time-serving and compromising spirit, and therefore unwilling to carry out their anti-slavery principles? Unless we have lost all confidence in our sister, these institutions ought not to be uttered, and let us put on record.

12. The last objection urged by the protestants is, that ‘it proposes to dissolve the American Union, and our membership of it, before having petitioned for a change of the objectionable features of the American Constitution.’ Of what avail is it to petition, when the right of petition is denied and trampled in the dust? What is it but to mock us to say, when we are treated as outlaws, and slavery reigns over the land, that we have not gone through certain writhings, before declaring that we will not any longer walk in the counsel of the ungodly, nor stand in the way of sinners, nor sit in the seat of the scoundrels? It is enough that the government is powerless to protect us—not, that it gives us up to destruction—not, more, that it keeps us in chains, as beasts of burden, three millions of the people. As the angels said to Lot, ‘Escape for thy life—look not behind thee, neither stay thou in all the plain: escape to the mountain, lest thou be consumed’—so are we to ‘come not’ and be separate, in the spirit of heavenly alienation exclaiming, ‘O Lord our God, other lords beside have had dominion over us; but by thee will we make mention of thy name.’ How appropriate against this, the language of Isaiah to the present emergency!—For the Lord spake to me with a strong hand, and instructed me that I should not walk in the way of these people, saying, Say ye not, I confederate, to all them to whom this people shall say, A confederacy; neither fear ye their fear; nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread; and he shall be for a sanctuary.’

We have thus examined every objection brought by the protestants against the action of the Parent Society, as far as our narrow limits will permit—with what success, our readers must decide. The more we weigh this matter, the stronger grows our conviction that the true issue is now made, that abolitionists should take a revolutionary position, and that the watchword in our ranks should be, ‘NO UNION WITH SLAVEHOLDERS!’

**Letter from Wm. H. Channing.**  
NEW-YORK, May 12, 1844.

DEAR SIR:

The ‘address,’ as approved by the American Anti-Slavery Society, and sent out as the deliberate expression of their resolve, is destined to call down upon your head, and the heads of all who signed it, a storm of condemnation, as pitiless as pelting upon you when you first issued the Liberator. At least, there is a strong probability that this will be the case; though abolitionists have accustomed the nation to lightning shocks. But the crisis, long prepared for us, has come; and we are not sustained by reason and common sense. The voice of humanity cries out in clear and earnest ‘NO UNION WITH SLAVEHOLDERS!’

The minority ‘regard the prescribed course of action as not required by enlightened conscience.’ But this is an ‘enlightened conscience,’ at least in their opinion, which induces the majority to pursue such course. They believe that it is not less absurd than foolish for those who abhor slavery, to attempt to sustain a religious or political fellowship with a party of men-stealers, who glory in their shame, and rejoice in oppression.

13. It is pleaded, that the measure was carried ‘almost exclusively by the votes of non-resistant opponents of all human governments, of such a character as have never been instituted.’ Whether this be true or false, we do not know; for we have not thought of examining the names of those who voted in the affirmative. [Query—Why were not the years and days appended to the address, in the official proceedings, as published in the Standard?] We leave a task so tedious to be performed by those who feel that they are justified in their opposition to the prescribed course of action.

The minority ‘regard the proposition [of dis]union as impracticable.’ If the people of the United States are free agents, then what they have done, and are doing, they have ‘made a covenant with Satan’—that covenant they can abrogate. ‘With hell at your agreement’—from it they can withdraw at pleasure. They have ‘made a covenant with all manner of sinners, to the罔害 of their souls.’

14. It is said, ‘No government ever was, or ever can be devised, which will not, in some one or other of its features, be wrong, in the opinion of a large portion, if not a majority of the people.’ This does not prove that the new position of the American A. S. Society is untenable, or that the friends of liberty are not sustained by reason and common sense throughout the land. Our property is, that the non-resistance side, is succession from a merciless despotism ever to be justified? And, if so, what reward? That is the question—and we think it has been properly answered by the American Anti-Slavery Society.

15. It is said, ‘If all who disapprove of one feature of the government were to cease from voting, government itself must either cease, or fall into the hands of an oligarchy of the most unprincipled character ever witnessed.’ We answer—first, that, in spite of all the voting done in this politically idiotic country, we have just such an oligarchy over us at the present time—and it is for this reason that the ground has been assumed by the American A. S. Society, of secession from the Union: Secondly, that a free and equitable government long ago ceased to exist on our soil, and no other is to be tolerated by freemen—and for this cause, also, we cry—‘Down with tyranny! NO UNION WITH SLAVEHOLDERS!’ Thirdly, that the ‘one feature of the government’ is the requirement in fact, if not in this precise form, that ye be ready that at what time ye hear the sound of the trumpet of separation, what rage and consternation were excited in Congress, on the presentation of the famous Haverhill petition for a peaceful dissolution of 1776—against the overthrow of the most bloody despotism on earth—against separation from any combination of evil-doers. Hence, it proves too much. If it have any force, it shows the wickedness of so framing a government as to conflict with the conscientious scruples of a large portion of the people, who are required to obey its mandates on peril of their lives, on the despotic principle that the majority must govern, (i.e. not by moral power, but by military force,) and that ‘might makes right.’ It is a good argument for non-resistance, and for substituting the peaceful reign of Christ for the arbitrary sway of human rulers. But, non-resistance aside, is succession from a merciless despotism ever to be justified? And, if so, what reward? That is the question—and we think it has been properly answered by the American Anti-Slavery Society.

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17. It is objected, that this is ‘precisely the course which all the crafty advocates of slavery would wish us to pursue.’ This is empty assertion—and the facts have already transpired prove it to be equally false. What rage and consternation were excited in Congress, on the presentation of the famous Haverhill petition for a peaceful dissolution of 1776—against the overthrow of the most bloody despotism on earth—against separation from any combination of evil-doers. Hence, it proves too much. If it have any force, it shows the wickedness of so framing a government as to conflict with the conscientious scruples of a large portion of the people, who are required to obey its mandates on peril of their lives, on the despotic principle that the majority must govern, (i.e. not by moral power, but by military force,) and that ‘might makes right.’ It is a good argument for non-resistance, and for substituting the peaceful reign of Christ for the arbitrary sway of human rulers. But, non-resistance aside, is succession from a merciless despotism ever to be justified? And, if so, what reward? That is the question—and we think it has been properly answered by the American Anti-Slavery Society.

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## POETRY.

THE BEREAVED MOTHER.  
COMPOSED AND SUNG BY THE HUTCHINSONS.

Oh! deep was the anguish of the Slave Mother's heart,  
When call'd from her darling forever to part;  
So grieved that lone Mother, that heart-broken Mother,  
In sorrow and woe.

111.

The lash of the master her deep sorrows mock,  
While the child of her bosom is sold on the block;  
Yet loud shrieked that Mother, poor heart-broken Mother,  
In sorrow and woe.

112.

The Babe, in return, for its fond Mother cries,  
While the sound of their wailings together arise;  
They shriek for each other, the Child and the Mother,  
In sorrow and woe.

113.

The harsh auctioneer, to sympathy cold,  
Tears the Babe from its Mother, and sells it for gold;  
While the Infant and Mother loud shriek for each other,  
In sorrow and woe.

114.

At last came the parting of Mother and Child,  
Her brain reel'd with madness—that Mother was wild;  
Then the lash could not smother the shrieks of that Mother,  
In sorrow and woe.

115.

The Child was borne off to a far distant clime,  
While the Mother was left in anguish to pine;  
But reason departed, and she sunk broken-hearted,  
In sorrow and woe.

116.

That poor mourning Mother, of reason bereft,  
Soon ended her sorrows, and sunk cold in death;  
Thus died that Slave Mother, poor heart-broken Mother,  
In sorrow and woe.

117.

Oh! list, ye kind Mothers, to the cries of the Slave;  
The parents and children implore you to save!  
Go! rescue the Mothers, the Sisters and Brothers,  
From sorrow and woe.

## TO A GOOD WIFE.

Companion of my calmest, happiest hours,  
Dear partner of my home—joy and care,  
For thee in silent thought, my spirit pours  
Its glad thanksgivings and incessant prayers.  
Thou art my world. What once to me were snare,  
Wealth, emulation, fame,—are now dism'd;  
But love's light load my heart contented bears;  
By pleasing conjugal enchantment charm'd;  
And only by the fear of future loss alarm'd;  
  
When travelling far, in sickness or in grief,  
Of strangers weary, lonely and depress'd,  
The thought of thee administers relief.  
The progress homeward soothes my heart to rest;  
Arriving, I'm unutterably blest'd;  
Thy tender welcome banishes all care;  
Pain, sickness, sorrow, leave my light'd breast;  
Pence, confidence and joy re-enter there;  
All things appear transform'd, all good, serene, and fair.

While conquerors climb the summits of renown,  
Our mounds of dead, through slaughter, flood, and flame,  
And, from their stormy eminences, frown  
On half the wasted world; while others aim  
At wealth, or office, or a titled name;  
Our choice be love, and meek, domestic peace;  
Obedient faith, and conscience void of blame;  
Joys that may grow as health and strength decrease;  
And in full vigor last, when selfish pleasures cease.

Oft bows my soul before a Father's throne;  
I pray—Me from idolatry defend,  
And keep, O jealous God, my heart thy own;  
Yet still thy dearest, dangerous boon, O lend;  
Spare her thou hast giv' me till my joyous end;

Instruct our babe thy saving truth to know;

Let thy pure influence on our hearts descend;

Our spirits pure of love of things below;

Our strength in weakness be, our bliss in worldly woe.

While God upholds us in this dying world,

The cares of love be still our sweet employ;

When death's approach with shadowing wing un-

fur'd,

Shall warn us to resign terrestrial joy,

Despair shall not our parting hour annoy;

Hope, strong, exultant, shall the mourner cheer,

Through Him who died that He might death de-

stroy.

Our mingled dust th' archangel's call shall hear,

And live, in love and joy, through heaven's eternal year!

## THE MOTHERLESS.

You're weary, precious ones! your eyes  
Are wandering far and wide;  
Think yo' of her, who knew so well  
Your tender thoughts to guide;  
Who could to Wisdom's sacred love,  
Your fixed attention claim?  
Ah! never from your hearts erase  
That blessed mother's name!

'Tis time to say your evening hymn,  
My youngest infant dove!

Come, press thy velvet cheek to mine;

And learn the lay of love;

My sheltering arms can clasp you all,

My poor deserted throng!

Cling as you used to cling to her

Who sings the angels' song:

Begin, sweet birds! the accustomed strain,—

Come, warble loud and clear!

Alas! alas! you're weeping all,

You're sobbing in my ear!

Good night—go, say the prayer she taught

Beside your little bed;

The lips that used to bless you there

Are silent with the dead!

A father's hand your course may guide,

Amid the thorns of life;

His care protect those shrinking plants,

That dread the storms of strife.

But who upon your infant hearts

Shall like that mother write?

Who touch the strings that rule the soul?

Dear, smitten flock!—Good night!

## From an English paper.

AMERICAN STRIPES.

Miss Wickliffe, the daughter of the Postmaster-General, proposed 'The American Flag, the only thing American which will bear stripes.'—*Globe*, Saturday, March 23.

With rooster-tail\* and best ginseng

Fill high, then Britisher I'll wipe;

\* Our native flag, the only thing  
American which bears a stripe.'

'Hold, not so fast,' John Bull replies,

(For though of speech a pretty figure,) There's one thing more which truth's stern eyes  
See bear a stripe—a Yankee's nigger.'

Cocktail; but the delicacy of the American ladies has led them to adopt the use of the word 'rooster' for the hen's husband.—See *Sam Slick's account of his interview with the Lowell factory girls.*

## COMMUNICATIONS.

## The Marriage Relation.

BRO. GARRISON:

If you deem the thoughts contained in this communication worthy of the consideration of your readers, I beg an insertion of them in your paper. I cannot believe you will reject them, because the subject is an unpopular one to agitate. Unlike most, you do not hold the great goddess, Popularity, in very profound reverence. I think you have contended with her with such effect as to deprive her, as far as you are concerned, of her formidableness. I know that the feigned modesty and squeamishness of the times will be dreadfully shocked, whenever there are any, who, from a conviction of duty to God and humanity, feel compelled to remonstrate against the abuses of the marriage life, and portray the evils consequent upon them. It is, to many, meddlesome that 'within the veil' it is holy ground.

But it is something more fastidious of taste, which leads men to throw this subject into the background—to shroud the cause of so many of the evils attendant upon the marriage life in darkness and mystery. It is a corrupt moral feeling, indicative of the commonness of the vice in question.

Behold, I will publish the name of the Lord. Dent. 32: 3.

NICHOLAS VARNEY.—Augusta Prison, 4 mo. 12, 1844.

motives and from pure love, and wish that the public would not attach any censure to the Society of Friends, which they, by their moderation and forbearance in proceeding against me, have not merited. There are their own words. For so soon as any one experiences religion, and feels to speak in their meetings of the goodness of God, the Friends say that they profess to have arrived at some great spiritual attainments; and then Friends disown them from membership, as their publication will show; that China monthly meeting of Friends having chosen a committee of seven to devise ways and means to prevent from speaking in their meetings, all those whom the elders and overseers do not judge fit. Stephen Jones, Jr., first elder, was the cause. He said that I was insane, and am now, and that the Society of Friends have been actuated by right motives and from pure love; and in pursuing this course with me, were guided by that meekness, and gentleness of character, becong their christian profession.

Jesus and his disciples ever were troublesome, and greatly troubled the elders, and scribes, and the pharisees; also, the priests in every age. And many of the saints were shut up in prison by them; for pretended religion causes more bloodshed than all the wars since the foundation of the world.

But it is something more fastidious of taste,

which leads men to throw this subject into the background—to shroud the cause of so many of the evils attendant upon the marriage life in darkness and mystery. It is a corrupt moral feeling, indicative of the commonness of the vice in question.

I am high time the hidden causes of these evils should be revealed. The world has been silent too long already.

It is astonishing to witness the degree of infatuation

which prevails on this subject. The world seems to look upon the marriage life as an unlimited license to lustful gratification.

The great idea of marriage is lost sight of. It is converted into a life of prostitution and lewdness. It is coolly calculated upon, as such, by the young. They are educated, at least; negatively, in the belief that it is innocent—all right.

But here I will quote from an able pen than mine:

'To marry is to take the most important of all positions upon us—an office intended for the godlike, the pure, the same in mind and body. This unlimited child-bearing system of the present age is profoundly pernicious—wicked in the extreme. It is superficially sinful, and productive only of strife and sorrow. It alone prevents an insuperable barrier to aught but pain and premature death, and threatens (if not the extinction of the race) an alarming degeneracy.'

Woman, too, must be shaped in mind and body to the *beau ideal* of the present taste—*passe* alike to fornication and fashion—educated by society a mere machine in the propagation of her species—passivity and fidelity her greatest virtue. Those gentle and abiding traits of woman should occupy a higher sphere than a mere part of a bed, and place among the other household furniture, simply to propagate and nurse her family—merely to sustain the care of birth, and raising children to the same routine of sensuality. And what are the results of such raising—the fruits of such proceedings? Mere cackling bipeds—with just enough of soul to classify them under the name human—with scarcely vigor of mind or body to wrestle with the gentle zephyr—with teeth and frame decaying before their uses are known. In truth, they stand exponent of their having been 'conceived in sin, and shapen in iniquity.' They are given by God as *assures*, instead of blessings. Instead of living to cheer the declining days of the parent, we are invited daily to partake of the unnatural sorrow of parent weeping over child. Thus is the order of things reversed. Yet, in spite of fact and pain, men and women waste strength, energy, health, and life, in this ignoble manner, reaping the unavoidable rewards of their active folly.

On the conclusion of Mr. Greeley's address, the following resolutions were reported by Dr. Patterson, on behalf of the committee:

Resolved, That this Convention urges upon the friends of this reform in the several States, to adopt forthwith a combined and systematic organization for the diffusion of information on the subject, and for the enlightenment of the public mind and conscience. That the following method be recommended for that purpose, with a view at once to uniformity, mutual aid and stimulus, and efficient action on the legislatures of the next winter. In the first place let a *State Society* or Committee be formed at the seat of government or chief city of every State. In the second place, let a similar Society be formed in each county, in affiliation and correspondence with the State Society. Similar Societies may also be advantageous. Let the State Society make it a matter of special attention to cause the establishment of at least one Society in every county by correspondence, or by sending agents or lecturers to the proper points. Let the Societies thus constituted exert themselves actively to promote the object in view, by collecting funds for the circulation of cheap publications; by holding public meetings and discussions; by petitions to the Legislature; and such other modes of legitimate and proper moral influence as may fall within their power. It is particularly recommended, that the Secretary of each Society himself correspond in the State Society in his capacity of agent, and that he incurs a responsibility, which is but a short remove from that of the Editor, or principal, because he professes to act *independently* thereof, within the limits of his appointment.

Having retreated for health and quiet from the incalculable city of New-York, to the delightful and fertile hills of New-England,—where the unwritten music of the fresh mountain breezes, through the trees and the valleys—the sonorous pipes of the rippling rills, and meandering brooks of the robin, and the wren, the blue-bird, and the sparrow, the pe-wit, and the lark, of other minstrels of the various feathered tribes, whose mellifluous strains may be heard from every tree, on either side of the pathway—of the chattering squirrel leaping from branch to branch among the trees—and of many other shrill, rational and irrational, from the sheep and the lamb, to the boys and the girls, the men and the women, conspire to a harmony in exciting wonder and admiration, love and veneration, for the beautiful in Nature, the workmanship of God. Being here sheltered by friendship, and cherished by love, in this promising Home for Humanity, until health and sight shall allow me to re-enter the field of reform, for the regeneration of the race, the redemption of Humanity, I must be content to remain yet a little longer in quiet neutrality. Do me the justice, therefore, to omit my name from the list of agents, and introduce instead, Stephen Christopher Foster, who is able and willing to serve you.

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No friend of a newspaper, devoted to the cause of reform, should allow his name to stand, as agent, without being able to act—every agent of a paper in such a cause, should feel that he incurs a responsibility, which is but a short remove from that of the Editor, or principal, because he professes to act *independently* thereof, within the limits of his appointment.

I admire the title of your paper, because it is indeed of light and inflexibility—while the North Star of the heavens, shines alone, by its own light, it may add to the radiance of the 'Northern Star' of Albany, by borrowing light from such bodies, or stars, as may be attracted near your polar region, to form a constellation of correspondents—there are the Vassar, President, Mrs. Purvis, Robert Hamilton, J. C. Morris, John T. Hilton, P. Sean J. B. Sanderson, Ed. Johnson, F. C. Howard, Frederick Douglass, and C. L. Remond. Let these differ as they will, in magnitude, each one is as important to the moral and intellectual constellation, as the inflexibility of the 'Star' is to the shipwrecked inmate, who may follow its beacon-light to the haven where he should be.

As my eyes do not serve me to make *siderals* observations, I may be allowed to enquire—what of that dark body, or *phenomenon*, which appeared in the North-west, at or near Buffalo, in August last, called a 'Convention'? Did it give any light to the world? or was it a total eclipse? Do, if you can, furnish some philosophical remarks respecting its character.

Seeing the Albany Committee of Vigilance has the reputation of being the most efficient organization in the State of New-York, in the business of aiding the way-worn and weather-beaten refugee from slavery's shambles,

On the track for Liberty! in Queen Victoria's land; I expect that you take cognizance of the cruel machinations formed by slaves in other States, to enslave our fellow-countrymen and women, and therefore ask for information, in relation to the case of our unfortunate brother, James D. Lane, late steward of the Empire, under the treacherous Capt. Wm. Powell, who betrayed him, (as I am informed) to his *abolitionists* for his fidelity to the cause of human rights. Some of the facts appear in the 'National Anti-Slavery Standard' of Jan. 18, 1844, which show that a certain cob-web-making, spider-living lawyer of N. York, who treats men as spiders do the flies—by taking advantage of their ignorance, and *extorting* a fee of *one hundred dollars*, to bring a useless suit against said captain, when the spirit of the law, common sense, and the advice of the true friends of humanity, were against the proceedings.

Mr. Lane's case is an important one, and should arrest the attention, and secure the sympathy of every disfranchised inhabitant of the State. Humanity pleads, and Justice demands that he be redeemed, and restored to liberty! If there is no other remedy in Mr. Lane's case, seek it under 'Seward's protective law of 1840,' providing that when a *free citizen*, or *inhabitant of the State of New-York* shall be *wrongfully seized*, or *imprisoned*, or otherwise *deprived of rights*, in *southern States*, &c. Solicit, now, *governor* or *legislature* to interfere in the case. If you are not possessed of all its legal features to proceed thus, correspond with some member of the New-York bar, who has a character for professional ability and honor, and for true humanity. You may rely on Messrs. Hirsh, Ketchum, Theodore Sedgwick, Alanson Nash, John Jay, and John Hopper, for legal information; or upon that sage veteran and friend of human freedom, Isaac T. Hopper, who has had more experience in such cases, than any other man.

If you are not fully possessed of all the particulars in the case, I trust that you will not hesitate to become so, and to make this a common cause, by appealing to the philanthropy of every disfranchised man and woman, causing them to feel, reason, and agitate—until victory is secured over slavery, in the redemption of our suffering brother, James D. Lane.

Resolved, That we pledge ourselves to leave no honest and honorable effort untried to promote the abolition of the punishment of death, so that the stain of blood shall no longer defile the statute book, or the people